

पशुपति पञ्चास्य स्तवः

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सद्य सद्योजातस्मितमधुरसास्वाद्यपरया
भवान्या दृक्पातभ्रमरततिभिश्चुम्बितपुटम् ॥
अपां पत्युः काष्ठां श्रितमधिकशीतं पशुपते-
भुभं सद्योजातं मम दुरितजातं व्यपनयेत् ॥ १ ॥

वटान्तःस्वर्धुन्याशिशिरभुभवातैरवमतिं
गतं वामां रुष्टामनुनयसहस्रैः प्रशमितुम् ॥
किरन्भ्योत्स्रं वामं नयनमगजनेत्रघटितं
दधद्वामं वक्त्रं हरतु मम कामं, पशुपतेः ॥ २ ॥

गले धोरन्वालां गरलमपि गण्डूषसदृशं
निदधान्ते, गर्जद्वनवदतिनीलां वहति यत् ॥
निरस्तुं विश्वाधप्रययमधितिष्ठधमद्विशं
ह्यधोरं तद्वक्त्रं लघयतु मम मे, पशुपतेः ॥ ३ ॥

पुमर्थानं पूर्तिं प्राणतशिरसां द्यतुमनिशं
जलाभावो माभूदिति शिरसि गङ्गां वहति यत् ॥
सुरेशासास्फूर्तिं मुकुटशशिभासा किरति तत्
भुभं तत् पुंशुपं हरतु मम मोहं, पशुपतेः ॥ ४ ॥

रमेशो वागीशो द्विवसरजनीशो परशुद्वृक्ष
सुरेशो दैत्येशो निशियरकुलेशोऽथ धनदः ॥

यद्धूर्वाशुप्रातैशिवचरितवन्तः परिश्रुताः
तद्वैशानं वक्त्रं हरतु भवपाशं, पशुपतेः ॥५॥

COMMENTS:-

The above verses are in praise of Lord Shiva, renowned by the name Pashupati in the temple in Nepal. (पञ्च) pancha means five, (अस्यम्)

Asyam means the face, and (स्तवम्) stavam means a hymn in praise. So the title says that this is in praise of Lord Pashupati with five faces.

NEPAL: - The kingdom of Nepal is India's neighbour. The state is situated high in the Himalaya mountains. Mount Everest, the highest peak in the world, is situated in Nepal. It is an ancient country and has been referred to in our puranas like Skandam and Bhagavatam. The Skanda Purana in the section Nepala Mahatmayam says that fortunate indeed are those who live in that country, because they are blessed with all the four goals (पुरुषार्थाः) of life, to wit, dharma, artha, kama and mokSha. They are able to have darshan of the Lord Pashupati whom even devas cannot see directly.

पुरी पाशुपती धन्या चतुर्वर्ग-फलप्रद ॥
न्योतीरुपं महालिङ्गं यत्राग्नौ तप्तकाञ्चनम् ॥

धन्या नैपालिका मर्त्याः तद्रूपं गोचरं विभुम् ॥
पश्यन्ति येऽपि देवानां साक्षात्पुनरगोचरम् ॥

Nepal is described as a gem amongst holy places. The Skanda Puranam further says that the people there will be calm, and will have other good qualities.

The place is situated in high mountains, among dense forests and has

remarkable scenic beauty; and in such wonderful surrounding shines

Lord Pashupatinath as the very embodiment of wisdom. (Nepala mahatmyam.7-54).

संपूर्णो भारतेऽस्मिन्नपि वसु-भरिते भूशिरः-स्थानभूते

शश्वच्छान्त्यादि-केन्द्रे हिमगिरि-शिखरेऽभ्युत्तरेऽध्युत्तमेऽन्तः ॥

पुण्ये नैसर्ग-रम्ये परगहन-वने सद्विचित्रे पवित्रे

क्षेत्रे नेपाल-संज्ञे लसति पशुपति-ज्योतिरात्मा चिद्दीशः ॥

It was a Hindu kingdom, the only one in the world, till recently. Here, in

Nepal, Lord Pashupati is seen as a lingam, nearly four feet high. and with

five faces - four facing the four directions and the fifth facing up. The

pujaries draw the Shri Chakra on the lingam daily before commencing the puja.

The full moon day (pournamiपौर्णमी) is specially celebrated when a

huge quantity of rice is cooked along with vegetables. The rice is shaped

as a lingam and offered to the Lord and deeparadhanam is performed. The

temple attracts huge crowds on Shivaratri day when people throng to the

temple during the entire day to have darshan of the Lord.

FIVE FACES OF SHIVA:- Because of his five faces Shiva has the name

पञ्चवक्त्रः ॥ पञ्चसङ्ख्याङ्गानि वक्त्राणि मुञ्जानि नानाङ्गाणि

यस्य स तथा ॥ (Shivasahasranamam-Padmapuranam). These faces have

the following names. ईशान, तत्पुरुष, अघोर, वामदेव, and

सद्योजित. These faces face up the sky, East, South, North and West

respectively. It seems that a lingam with five faces as described here is

to be seen only in the Pashupati temple in Nepal and the temple attached

to the Shankara math in Tiruvanaikkaval near Trichy. The hymn given in

the beginning has salutations to the five faces of the Lord.

We have the salutations to Shiva's five faces in Mahanyasam that is chanted before chanting the vedic hymn Shri Rudram. There are two Nyasams, the Mahanyasam and the Laghunyaasam. Maha(महत्) means big. Laghu is the opposite,(लघु) means light, not heavy. The Mahanyasam is a part of the methodology of chanting of the Rudram on special occasions such as Pradosham, Shivaratri. Typically, during a Rudra parayanam at home, one recites the Laghunyaasam. Such a Shri Rudra parayanam in a public place of worship such as a temple is preceded by the recital of the Mahanyasam. As the name difference indicates, the Laghunyaasam is shorter. The Mahanyasam invokes the deity of Shri Rudra in His many forms of Indra, Agni, Yama, Varuna etc in the different limbs (anga's) of the one who chants. Such an invoking is done to seek the blessings of the Lord, and at the same time giving one and all a feeling of immediate presence of the Lord in the vicinity of the chanting. The Mahanyasam has certain sections of the Shri Rudram, the Purusha Suktam etc repeated in it. The Shiva samkalpam is also part of this. The prayers addressed to the five faces of Shiva are given below.

तत्पुरुषाय विद्महे महादेवाय धीमहि ॥ तन्नो रुद्रः प्रचोदयात् ॥

संवर्ताग्नि-तटित्प्रदीप्त-कनकप्रस्पर्धि - तेजोरुणां

गम्भीरध्वनि-सामवेदजनकं ताम्राधरं सुन्दरम् ॥

अर्धेन्दुद्युति-लोल-पिंगल जटा भार-प्रबोद्धोदकं

वन्दे सिद्धसुरासुरेन्द्र-नमितं पूर्व मुषं शूलिनः ॥

ॐ नमो भगवते ॥ रुद्राय ॥ पूर्वांग मुखाय नमः ॥

The above verse is in salutation of Tatpurusha facing East.

अ॒घो॑रे॒भ्योऽथ॑ घो॒रे॒भ्यो॑ घोरघोर॑तरेभ्यः ॥
सर्वे॑भ्यः सर्व॑शर्वे॑भ्यो॑ नम॑स्ते अस्तु रु॑द्ररु॑पेभ्यः ॥

कालाभ्र-भ्रमरोज्जन-धृतिनिभं व्यावृत्तपिंगेक्षणं
कर्णोद्भासित-भोगिमस्तकमणि-प्रोद्धिन्नदंष्ट्राङ्गुलम् ॥
सर्पप्रोतकपाल-शुक्तिशकल-व्याकीर्णताशेभरं
वन्दे दक्षिणामीश्वरस्य वदनं याथर्वनाद्येद्यम् ॥

ॐ नमो भगवते॑ रुद्रा॑य ॥ दक्षिणांग मुखाय नमः ॥

The above verse is in salutation of Aghora facing South.

स॒घो॑त्रा॒तं प्र॑पद्या॒मि॑ स॒घो॑त्रा॒ताय॑ वै नमो॑ नमः॑ः ॥
भ॒वे॒भ॒वे॒नाति॑भव॒वस्व॑ माम् ॥ भ॒वोद्भ॑वाय॑ नमः॑ः ॥

प्रालेयाचलमिन्दुकुण्ड-धवलं गोक्षीरङ्गेनप्रभं
भस्माभ्यंगमनंगद्वेददहन-ज्वालावलीलोचनम् ॥
विषण्णभ्रमरुद्रणार्चितपदं ऋग्वेदनाद्येद्यं
वन्देऽहं सकलं कलंकरहितं स्थाणोर्भुजं पश्चिमम् ॥

ॐ नमो भगवते॑ रुद्रा॑य ॥ पश्चिमांग मुखाय नमः ॥

The above verse is in salutation of Sadyojata facing West.

वा॒म॑दे॒वाय॑ नमो॑ न्ये॒षाय॑ नमः॑ः श्रे॒षाय॑ नमो॑ रु॒द्राय॑ नमः॑ः
काला॑य॒ नमः॑ः कल॑विकरणाय॑ नमो॑ भल॑विकरणाय॑ नमो॑ भला॑य॒ नमो॑

अल\प्रमथनाय\ नम\स्सर्व\भूतदमनाय\ नमो\ म\नो\न्म\नाय\ नम\ः ॥

गौरं कुङ्कुम पङ्कितं सुतिलकं व्यापाण्डुमण्डस्थलं
भ्रूविक्षेप-कटाक्षवीक्षणलसत्संसक्तकर्णोत्पलम् ॥
स्निग्धं भिम्बङ्गलाधरं प्रहसितं नीलालकालङ्कृतं
वन्दे यावुष-वेदघोषजनकं वक्त्रं हरस्योत्तरम् ॥

ॐ नमो भगवते\ रुद्रा\य ॥ उत्तरांग मुखाय नमः ॥

The above verse is in salutation of Vamadeva facing North .

ईशानस्सर्व\विद्या\ना\मीश्वरः सर्व\ भूता\नां
ब्रह्माधि\पति\ब्रह्म\णोधि\पति\ब्रह्मा\शि\वो
मे\ अस्तु सद्यशि\वोम् ॥

व्यक्ताव्यक्तनिर्ऋपितं च परमं षट्त्रिंशत्तत्त्वाधिकं
तस्माद्दुत्तर-तत्त्वमक्षरमिति ध्येयं सद्य योगिभिः ॥
ओंकारादि-समस्तमन्त्रजनकं सूक्ष्मातिसूक्ष्मं परं
वन्दे पञ्चममीश्वरस्य वदनं भव्यापि तेजोमयम् ॥

ॐ नमो भगवते\ रुद्रा\य ॥ उर्ध्वांग मुखाय नमः ॥

The above verse is in salutation of Ishana facing up – the sky.

THE SIGNIFICANCE OF FIVE FACES ;- What is the significance of Shiva

being said to have five faces? This is explained in detail by Shri

Nilakanta DikShita in his commentary called Shivatattva rahasyam to

Shiva 108 Namavali. The name पञ्चवक्त्रः is the 52nd name in the namavali. A section from the elaborate commentary is given below.

तानि च पञ्च मुञ्जानि

ईशान-तत्पुरुषाघोर-वामदेव-सद्योजताभ्य-पञ्च-
ब्रह्मात्मकानि, तानि च पञ्चब्रह्माणि भूत- पञ्चक,
तन्मातृ-पञ्चक, कर्मेन्द्रिय-पञ्चक, ज्ञानेन्द्रिय-पञ्चक,
पुरुष-प्रकृति-बुद्ध्यहंकार मनोऽप-तत्त्व- पञ्चक,
निवृत्तिप्रतिष्ठाविद्याशान्ति, शान्त्यतीताभ्य कला-पञ्चक,
ब्रह्मा, विष्णु, रुद्र, महेश्वर, सद्यशिवाभ्य-मूर्ति-पञ्चक,
शिवसादाभ्य, मूर्तसादाभ्य, मूर्तसादाभ्य-कर्तृसादाभ्य-कर्मसादाभ्य
सादाभ्य पञ्चक्यात्मकानीति शिवपुराणगमेषु प्रसिद्धम् ॥

A full discussion of this topic is beyond the scope of this writeup. One may have to approach a scholar for further details on this subject.

'Pashupati' means the protector of the kine. Every thing in creation from Brahma the creator down to immovables are known as pashus. Shiva is known as Pashupati since He is their Lord. The name occurs in vedas (eg) in Shri Rudram that says. नमो वृक्षेभ्यो हरिकेशेभ्यः पशूनां पतये नमः ॥

It also occurs in the Shiva 108 namavali (no.92) and Shiva 1000 namavali. In the Shiva sahasranamam(Padmapuranam) (No.44) we find the following.

पशुपतिः - पशूनां ब्रह्मादीनां द्विपदं चतुष्पदं च पतिर्नायकः ॥

इव ब्रह्माद्याः स्थावरान्ताश्च पशवः परिकीर्तिताः ॥

तेषां पतित्वादिश्वेशो भवः पशुपतिः स्मृतः ॥ इव एति पुराणम् ॥

इव सर्वद्वयत्पशून्पाति तेषु यद्रमते पुनः ॥

तेषामधिपतिर्यस्य तस्मात्पशुपतिः स्मृतः ॥ इव एति महाभारतम् ॥

Nepal is therefore known as Pashupatipuri after the Lord.

The river Vangmati flows close to the temple of Pashupati. The waters from the river are used for the daily ablutions in the temple. It is said that after Lord Narasimha appeared, killed the demon king and blessed Prahlada. Then He disappeared from the scene. Prahlada was greatly disappointed at this. He wanted to see the Lord again and did severe penance. Lord Shiva was impressed by this and laughed in happiness. Water flowed from His mouth at that time and turned into a river. The river that flowed from His mouth came to be known as Vangmati. (From Nepala Mahatmyam).

भगवन्तं तमन्वेष्टुं यद्वा भागवतो ययौ ॥
तमदृष्ट्वा तपस्तेपे हिमवच्छिभरे शुभे ॥

दृष्ट्वा तं शंभुरागत्य हास्यमुखैश्चकार ह ॥
ततो नदी समुत्पन्ना लुब्धतात् गिरिगह्वरात् ॥

वयनान्मम दैत्येन्द्रं बहिर्याता यतो नदी ॥
अतोऽस्या वाऽमती नाम भविष्यति न संशयः ॥
प्रह्लाद गच्छ दैत्येन्द्रं विषयभक्तिर्दृढाऽस्तु ते ॥

Lord Shiva blessed Prahlada that his devotion to Hari will remain firm.

Nepal also has the river Gandaki. Shaligrama stones are found in the river bed. They are symbolic of Lord Vishnu. Shrimad Bhagavatam makes a reference to the river in Book 5 – chapter 7 when it narrates the story of King Bharata. This country came to be known as Bharata Varsha after

this king only. The king, after ruling over the country for a long time renounced everything and repaired to the forests to the hermitage of Sage Pulaha situated on the banks of river Gandaki. It is said that Lord Hari reveals His form to His devotees there in the ashram even today. The holy river Chakranadi (Gandaki) hallows on both sides the places of this ashrama through contact with circular (wheel like) pebbles on both sides. This place is known as the ShaligramakShetra.

अवं वर्षायुतसहस्रपर्यन्तावसितकर्मनिर्वाणावसरोऽधिभुज्यमानं
स्वतनयेभ्यो रिक्तं पितृपैतामहं यथाद्ययं विभज्य
स्वयं सकलसंपन्निकेतात् स्वनिकेतात् पुलहाश्रमं प्रववाञ्च ॥ ८ ॥

यत्र ह वाव भगवान् हरिरिद्यापि तत्रत्यानां
निजजनानां वात्सल्येन संनिधाप्यत षष्ठ्याऽपेक्ष ॥ ९ ॥

यत्राश्रमपद्मन्युभयतोनाभीभिर्दृष्यैश्चकनदी नाम
सरित्प्रवरा सर्वतः पवित्रीकरोति ॥ १० ॥

HISTORICAL NOTES:-

The documents in the National Archives of Nepal reveal that Shri Shankaracharya visited Nepal during his travels around the country. He had discussions with the then king of Nepal who was a Buddhist and weaned him away from Buddhism to Hinduism. He made changes to the way pujas were being done in Pashupatinath temple and arranged to have regular pujas done by priests got from South India. Four priests, properly trained in the

temple procedures and reciting the vedas perform the pujas to the four faces on the four sides. These facts are also to be seen in the text Punyashloka manjari that deals with the history of the Kanchi Shankara math. It also says that Shri Vipulananda Sadashiva – the 53rd acharya in the lineage of acharyas of the math visited Nepal. He was warmly received by the king and honoured by him. The following verse in the text says that.

निजनीवृद्धग्रहेतिभेद्यजनेपालनृपालपूज्यपादः ॥
स पुरो मम साधु सन्निधत्तां विङ्गलाननदसद्दशिवोऽप्रमत्तः ॥

This fact is also mentioned as

नेपालादिनृपालमौलिविधृतश्रीशासन ...

in the Vyasachaliya Shankaravijayam ..

Shri Vyasachala was the disciple of Shri Vipulananda Sadashiva and succeeded him as the 54th head of the math. He is the author of Vyasachaliya Shankaravijayam. The details show that the Shri Vipulananda Sadashiva visited Nepal when it was in the grip of severe famine. He blessed the state and brought relief from the severe famine.

Now, before concluding, let us ponder as to what we should seek from Lord Pashupati. Shri Shankaracharya, in his Shivanandalahari (verse No.68) shows us the way. Let us join him in this moving appeal to Lord Pashupati.

अमितमुद्गमृतं मुहुर्मुहुर्हन्ती
विमल-भवत्पद्-गोष्ठमावस्तीम् ॥

सद्य पशुपते सु-पुण्य-पाठं

मम परिपालय भक्ति-धेनुमेकाम् ॥ ५८ ॥

Pashu(पशु) means cattle in general. Here the acharya takes it to mean a cow. The 'cow' in this instance is devotion or bhakti. Lord Pashupati is the owner of the cow. The acharya requests the Lord to take care of the bhakti 'cow' and nourish it or, in other words, make his devotion to Him firm and unwavering. The cow shed will generally be unclean. But the bhakti cow will not stay in unclean places. It stays in a very clean place (viz.) the Lord's feet. विमल-भवत्पद-गोष्ठमावसन्तीम् ॥

विमल = clean, pure. भवत्पद-गोष्ठमावसन्तीम् = staying

in the cow-pen of your feet. गोष्ठम् = cowpen. This implies that

the place where bhakti resides is a very exalted one. The ordinary cow can give only milk, in limited quantities and that too at specific times only. This bhakti cow is capable of giving us many good things - and that too all the time and in abundance and most importantly the nectar called 'bliss' . So, अमितमुद्मृतं मुहुर्दुहन्तीम् ॥ अमित = unlimited.

मुद्मृ = joy, happiness. अमृतं = nectar. दुहन्तीम् =

yielding. मुहुः = often, frequently. The cow will be tied to a peg

fixed to the ground. Bhakti is the result of good deeds or punyam done in many births. So, the bhakti cow is tied to the peg that is the fruition

of good deeds or punyam done in numerous births. सुपुण्य-पाठाम् ॥ The

Lord is requested to take care of such a cow. Lord Pashupati is addressed as सद्य पशुपते = O! the compassionate Pashupati!. This indicates

that the Lord has a kind heart and will certainly listen to our pleading.

Encoded and proofread N.Balasubramanian bbalu@satyam.net.in

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